

Then if there is none to claim any right, there must be a sort of reverter to the people, who first chose the King (as is plainly proved) or a greater absurdity must follow, which is, that a People must remain without Government which I think no man will say, especially in *England* where many hold Monarchy *Jure divino*, tho I understand not that, or any specifical Government to be so, for then the *Israelites* Government would not as to the species of it have been so often changed ; but Government in general may be said of divine right, as of necessity ; then if no person living can claim a legal right, they must consent to the People to chuse Representatives to settle the exercise of the Government.

Q. 3. *Whether as the Case stands it is best to Settle the Exercise of the Government in the Person, who would be next by Lineal Descent, if King James the Second was Actually dead ?*
I Answer Negatively.

BEfore I speak to this Question, I must say, Her Royal Highness the Princess of *Orange*, by what I have heard concerning her eminent zeal for God, and being an extraordinary, exemplary Pattern of Morality ; true is the proverb of *Solomon*, Many daughters have done vertuously, but she excelleth them all ; this looks like flattery, but if Universal report is true, her great humility and wisdom leave no room for such a vanity ; I shall therefore plainly give my reasons for my opinion.

1. The
ISSUES

A SUPPLEMENT and ADDITION unto a Printed Paper, Bearing Date July 25. 1692. And thus Superscribed, To our Sovereign Lord, King JAMES the II. Rightful King of Great Brittain, and Ireland, wheresoever He now Inhabits in the Parts beyond the Seas.

RICHARD STAFFORD, a Scribe Instructed in the Law of God, Desireth a Speedy, Safe, and Peaceable Coming into England.

AS it is written, *When Messias is come, He will tell us all things, Joh. 4. 25. And thou shalt remember all the way which the Lord thy God led thee these forty Years in the Wilderness, Deut. 8. 2.* And it is yet more evident from that saying of *Abraham: Son, remember that thou in thy Life-time receivedst thy good things. Luk. 16. 25.* And that manner of Speech, *The Former shall not be remembred, nor come into mind, Isa. 65. 17.* And also from that kind of Expression, *Then shall ye Return and Discern. Mal. 3. 18.* From all these Scriptures put together, this Proposition of Truth arises, *viz.* That in the future Life we shall remember, know, discern, and perceive the Things of this Present, but then past Life, more clearly and evidently than we do now we are in it. And so, I believe and testify beforehand, That then we shall remember, know, discern, and perceive, That in this Letter of mine directed unto him, or in this Testimony of Truth, bearing Date, *July 25. 1692. The way was shewed, Pointed, and Chalked out, whereby King James might have Recovered his Kingdom, and might have been Re-instated and set upon the Throne of his Progenitors again.* And how that if the King had trusted in the Lord, through the Mercy of the most High, He should not be moved, *Psal. 21. 7.* for nothing was therein intimated or directed unto him, but what was lawful and right. And that all those manifold Surmises and Imaginations, How that his Enemies and Rebellious Subjects within this Realm, and the Ignorant Giddy Multitude (God could, and can yet turn their Hearts to be as much for Him, as now they are against Him, which last comes to pass thro' so many Lyes and wrong Surmises conceived concerning him) would put Him to Death or harm Him, were false; and they were the Frightnings of Satan; for thro' the others Omission and Fear in this kind, The Devil doth serve one end of his Kingdom; which is to keep and continue People longer in their Sins, and to hinder Peace from the Earth.

But *the Children of Belial said, How shall this Man save us, and they despised him, 1 Sam. 10. 27.* So the Multitude and Generality of People are apt to say, Is this a likely way or fit Means for a Mighty Monarch, and once a Puissant formidable Prince to come over in a Pacquet Boat or small Vessel, only with a few Servants, to recover his Kingdom; especially when Fleets and Armies, and the Power of a whole Nation are Engag'd against Him? But (besides that He had better come over this way then not at all) This account may be given thereof in Reason, and from the common Experience of things. For even they who would oppose Him, and confront Force to Force, if once He should attempt to Land in an Hostile manner

manner, would not so much as hurt the Hair of his Head, nor touch the outside of his Garment, if He come in peaceably. There would not be the like Occasion and Pretence for so doing, Things altogether as unlikely (as what is here imagined) have come to pass, and been brought about, when they have been transacted all along exactly in the way and Method of God. *For all this I considered in mine Heart, even to declare all this, That the Righteous and the Wise, and their Works are in the Hands of God, Eccles. 9. 1.* Who are safe under his invisible Protection. (*He shall cover thee with his Feathers, and under his wings shalt thou trust, Psal. 91. 4.*) even whilst the Rulers take Counsel together against the Lord, and against his Anointed: And even whilst Ten thousands of the People have set themselves against me round about. The very means whereby God would bring a thing to pass, do all along seem to the People of the World to be despicable Means.

And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserved, Hos. 12. 13.

And so every and each Thought, which as yet hinders the King from coming over, and from doing as is there shew'd unto him is a false and untrue Thought. I have often Reason'd, and been Musing within my self, That if it was indeed the mind and good Pleasure of God to bring the King over and Re-instate Him; Why then doth not God put the same Thoughts into His Soul as into mine, in order to set Him again upon the Throne? Or, Wherefore is it that all my Writings on his behalf seem only as so many Guessees and Imaginations? But as yet, many are apt to object unto me, *Thou dost not hit upon the Right way, Or God doth not give such a Seal and Evidence, and Testimony unto the word of his Grace which appears forth through thee, That the People as yet do not obey and discern it.* I do here confesse to his Glory, Josh. 7. 19. but to mine own Shame, That in some things I have feared, and been dismayed, and been lacking. And as to other things in the management of that Great and Good Work which herein hath been committed to me, I have err'd, and been ignorant. Some reason whereof, and of what is here objected, is to be imputed to the manifold and continued Oppositions of Satan. *And he shewed me Joshua the High Priest standing before the Angel of the Lord, and Satan at his Right hand to resist him, Zac. 3. 1.* Only he who now letteth will lett until he be taken out of the way. 2 Thes. 2. 7.

But then again as on one side, the work of the Lord as it was committed to my management, hath suffered much diminition, loss and disadvantage thro' my unbelief and Ignorance, and because mine own Life and Conversation comes so very short, and so much behind of what was that of his Antient Prophets, or of his Servants of old time. *Depart ye, depart ye, Go ye out from hence, Touch not unclean thing, Go ye out of the midst of her, Be ye clean that bear the Vessels of the Lord, Isa. 52. v. 11.* And so I should have got out and separated from amongst my Brethren, and I should have endeavoured to have exceeded even them (who live in the strictest Sect of our Religion, and in the most circumspect walking) in all holy conversation and Godliness, and in constant universal Zeal for the Lord our God. But alas! and Woe unto me; all this I have not done.

So on the other side, it was good and seasonable Advice which (having saw and received the same out of the Glass of the Word) I gave unto the King, that during the time of His Deprivation, He should not live in outward Mirth and Recreations (I am sorry to hear that he gives way to the latter, unless it is for his Healths sake) For it is not a proper time to *drink wine in Bowls, and anoint themselves with the chief Ointment, Amos 6. 6.* When they ought to be grieved for the affliction of Joseph. And so the King ought to be affected and sympathize also with those that suffer here for his Righteous Cause, and in this sense to *weep with them that weep, Rom. 12. 15.* I repeat and put him in mind of it again, That even now He should be in a State of Humiliation, and waiting on the Lord, of Fasting, Sackcloth, and Mourning.

Mourning, that He may be Worthy for God to do some Great and Good thing for him towards his latter End. This Worthiness or rather Meekness doth not altogether so much consist in outward Worship, or in great Shew and Quantity of Devotion, Nor yet to go further, by observation of Part of God's Law, but by *confirming all the words of Gods Law to do them*, Deu. 27. 26. By resolving and performing it like the man after God's own heart, *For all his judgments were before me, and I did not put away his Statutes from me*, Psal. 118. 22.

When God did intend to do good unto his Servant *David* in putting away his Sin, He did first reprove him thereof by his Prophet *Nathan*; so that the King should not be angry at what reproof of Sin or Error hath been in himself, for in like manner this (according to the Divine method) may be a forerunner of intended good unto him. And so certainly, That *God might be justified when he speaketh, and be clear when he judgeth*. Psal. 50. 4. There is some Sin or Fault, some unworthiness or unpreparation, some Iniquity or Transgression in the King, which hath occasioned this Affliction, And as yet hinders good things from him.

In fine, As to his coming or not coming again, Tho' the Prayers and Endeavours of all honest People ought to be that *judgment should return to righteousness*, Psal. 94. 15. and that Right should take place; Yet before and after all, we ought to acquiesce in the will of God; saying with *David* (which same should be the mind both of the King, and also of those Inhabitants of this Nation, who during his Absence from them, do yet still retain their Allegiance, Faithfulness and Subjection unto Him. *If I shall find Favour in the eyes of the Lord, he will bring me again; But if he thus say, I have no delight in thee, Behold, here am I, let him do to me as seemeth good unto him*, 2 Sam. 15. 25, 26. Notwithstanding *David* spake thus, yet God did bring him up again, but *David* did use the means for it, and not lie still.

Towards the close of my aforesaid Letter, there is brought in a *Dilemma* (which is the most forcible sort of Arguments) to persuade the King to endeavour to come again in a Christian, peaceable Manner there directed to him. It is taken from that Reasoning of *Eliezer* in 2 *Maccabees* 6. *For he began to consider discreetly, and as became his Age, and the Honour of his Gray Hairs, whereunto he was come: Therefore he answered consequently* (observe that) In like manner King *James* might Reason, that it becometh not his declining Age (He being now more than Sixty Years old) to fear Death or Imprisonment. For if Thou, O King, shouldst tarry where thou art (which will be to the Desire and Rejoycing of thine Enemies. Here one should be sure to contradict, and go thwart, and do contrary to what Enemies would have) Thou wilt certainly die *in that Countrey where thou wast not born* (which under the Old Testament Dispensation was look'd upon as a Curse, Threatning and Punishment of God) but to the Land where thou desirest to return, thou mayest as yet Return: And so through thy fear for a little time of transitory Life, People may be deceived by Thee, As if Thou not being so bold and courageous (as Thou oughtest to be, in a good and righteous Cause) it would procure a Reproach and Suspicion, as if it was not altogether so, or as if Innocency was not to be found in Thee. It is better to bring Things to this issue (which however at first sight may seem doubtful or uncertain; yet if the King trusteth in the Lord, *He shall not slide*, Psal. 26. 7. He will Turn and Over-rule it into good, even beyond the best Hope and Expectation) then always to remain in a Forreign Nation, and there to abide for the most sure Event of Mortality. But it is seldom that People do according to those Motives, which are drawn from the consideration of Sickness, or the near approach of Death, (which should be most Forcible and Persuasive) Yet nevertheless such are good and true, safe and wholesome Counsels.

If those Subjects of Thine, who contrary to their Oath and Duty, did Depose Thee should always Refuse and Rebel, and never come to Repentance, so as to Call Thee in, and Send for Thee over themselves (as it is but very seldom that Rebels do ever Repent, for *Rebellion is as the Sin of Witchcraft*.) Yet nevertheless, the Remedy is in Thy Self; Thou mayest still in the

the way aforementioned, come over whensoever Thou wilt. Thou hast also many Subjects here (the Lord add unto this People how many soever they be, an Hundred fold) who have not consented unto the Counsel and Deed of them. And as *when the Brethren come to meet him, thereupon Paul thanked God, and took Courage, Acts 28. 15.* So this last Consideration should encourage Thee also to praise God for it, and so come forward on Thy Journey after a Godly sort, then Thou shalt *do well*, 3 Joh. 6.

It may be Proper and Seasonable, to come over during the Absence of the wrong Possessor:

Let the King again consider what is here further said, and the Lord give Him Understanding in all Things.

These foregoing Words should some way or other be sent or conveyed unto Him to whom they are directed, and intended.

Written April the 2d 1695.

*Lettre du Roy de la Grande Bretagne
au Lord Comte Portland.*

Guillaume Roy.

MOU Cousin, quoy qu'avant vostre départ pour la Hollande je vous aye amplement expliqué mes intentions, je ne laisse pas de vous écrire la Presente pour vous faire part des reflexions nouvelles que j'ay faites depuis vostre embarquement ; afin que les joignant à vos premieres instructions, vous en puissiez tirer le fruit qui convient dans la conjoncture presente.

Plus j'envisage l'atteinte que la ville d'Amsterdam vient de donner à mon autorité, & le prejudice qu'elle peut porter au bien particulier de mon Service, & à celuy de la Chrestienté ; moins je puis me résoudre à me relâcher de mes droits, & à souscrire à la requeste de ces Magistrats injustes & méconnoissans, qui oublient les services signalez que mes Peres & moy avons rendus à cet Etat depuis l'establissement de la Republique, & se laissant seduire par quelques esprits seditieux & jaloux de ma Grandeur & de mon credit dans ces Provinces, profitent de mon absence & des Engagemens dans lesquels je me trouve, & veulent faire revivre une pretention qui est aussi chimerique & aussi mal-fondée, qu'elle est injurieuse à ma gloire.

En effet, quiconque examinera sans prevention les titres sur lesquels cette puissante & seditieuse Ville, appuye le droit de se soustraire de l'autorité du Statholder, les trouvera si peu solides, qu'il sera surpris qu'aucun homme sensé puisse y donner la moindre attention : Elle produit de pretendus privileges qui lui ont esté accordez en divers temps par Marie & par Philippes II. & qui ont esté confirmez depuis l'establissement de la Republique par les Etats mesmes au prejudice d'un de mes Ancestres : Elle allegue en mesme temps l'obligation à laquelle elle s'est engagée par serment solennel à chaque mutation de Magistrats, de maintenir lesdits privileges. Pour détruire des droits aussi mal-établis, il ne faut que consulter les Loix de la Republique, qui lors de sa fondation en supprimant le gouvernement Monarchique, ont en mesme temps abrogé tous les privileges, & toutes les Concessions accordées par

*A Letter from the King of Great Britain
to the Earl of Portland.*

W. R.

My Cousin,

THough before your departure for *Holland* I have amply explained to you my Intentions, yet I thought fit to write to you this present Letter, to acquaint you with the new Reflections which I have made after your embarking ; to the end, that joyning them to your former Instructions, you may draw from them that usefulness which is convenient in this present juncture.

The more I consider the Blow which the Town of *Amsterdam* has given to my Authority, and the Prejudice it may bring to the particular concern of my Service, and to that of all Christendom ; the less I can resolve to balk my self of my Rights, and to stoop to the Request of those Unjust and Ungrateful Magistrates, who can forget the signal Services which my Ancestors and my Self have done to this State, since the establishment of the Republick ; and, suffering themselves to be seduced by some seditious Spirits, who are jealous of my *Grandeur*, and of my Credit in these Provinces, do take advantage from my Absence, and the Engagements in which I am involved ; and will needs revive a Pretension as Chimerical, and ill grounded in it self, as it is injurious to my Glory.

For, whoever shall without prejudice examine the Titles, on which this Powerful and Seditious City grounds it's Right of withdrawing it self from under the Authority of the State-holder, will find them so little solid, that he will wonder any Man of Sense can in the least regard them. It alledges pretended Privileges, which have been granted to it, at times, by *Mary* and by *Philip II.* and which have been confirmed, after the establishment of the Commonwealth, by the States themselves, to the Prejudice of one of my Ancestors. It alledges the Obligation, to the which by Solemn Oath, at every Change of Magistrates, it stands ingaged to maintain the said Privileges. Now, to overthrow these ill-established Rights, there needs no more but to consult the Laws of the Republick, which from their very foundation, by suppressing Monarchical Government, have at the same time abrogated all the Privileges